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The TAHRIK-i-JADID

Editor:
NASEEM SAIFI

Vol. 4 | Akha 1347—Rajab 1388—October 1968 | No. 4

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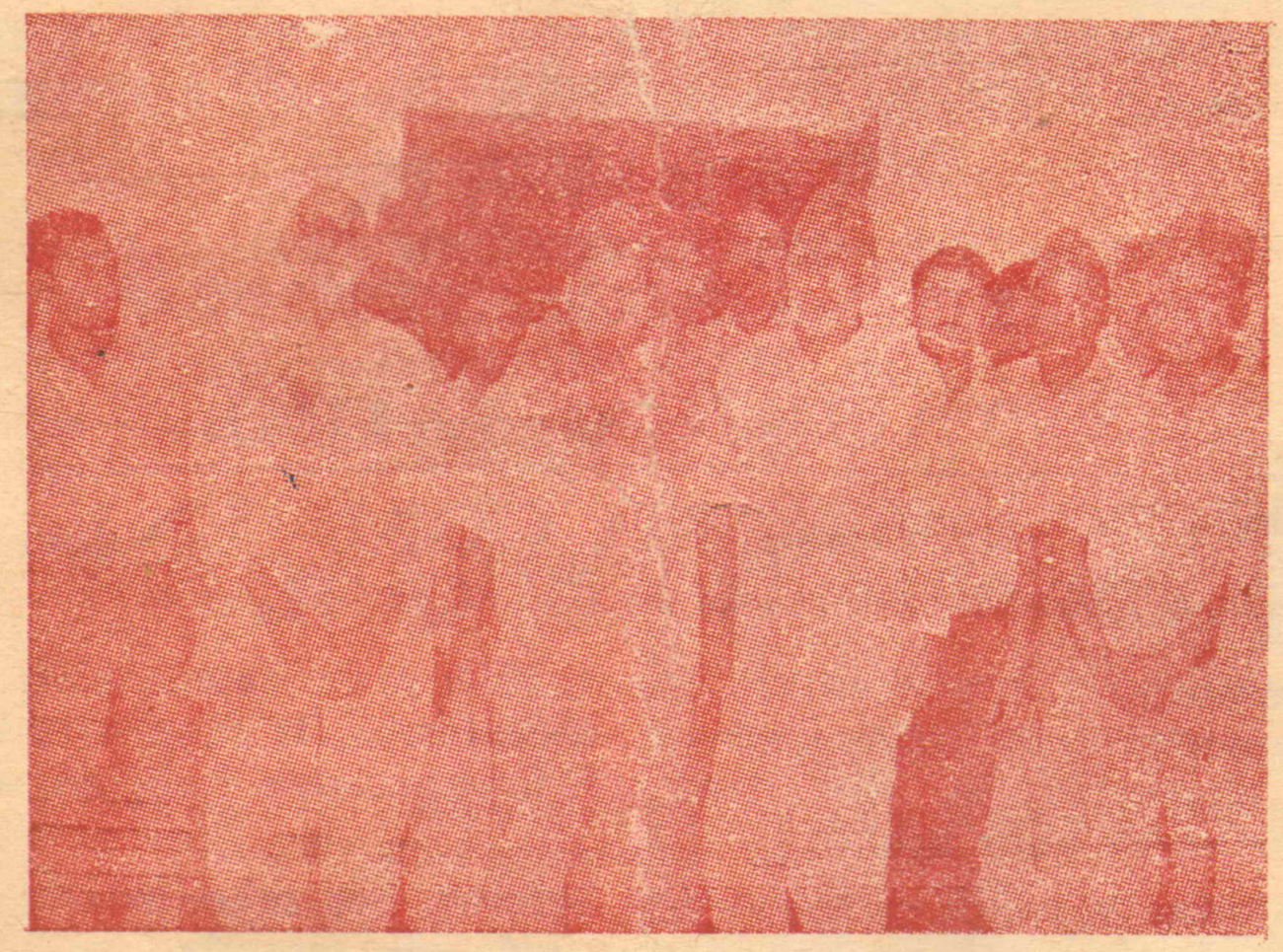
Dr. Saeed Ahmad (garlanded) on the eve of his departure to the Gambia to start an Ahmadiyya Dispensary there.



مکرم ڈاکٹر سعید احمد صاحب ماہنامہ تحریک جدید کے دفتر کے سامنے۔
یہ تصویر آپکی گیمبیا کے لئے روانگی کے وقت لی گئی تھی۔ اب آپ نے
اللہ تعالیٰ کے فضل سے گیمبیا میں احمدیہ جماعت کے نظام کے تحت
ڈسپنسری کھول دی ہے

THE HOLY QURAN

WITH ENGLISH TRANSLATION

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

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Pages 818 **(Size 8½×6¼")**

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE

Tahrik-i-Jadid

MONTHLY

JOURNAL OF THE
TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

Vol. 4 | IKHA 1347 — OCTOBER 1968 | No. 10

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MALFOOZAT

"There is no better method of remembering God than the Prescribed Formal Prayer, which comprises 'Hamd' (Glorification and Praise of God), 'Istighfar' (Seeking forgiveness and protection of God) and 'Darood' (Invoking blessings upon the Holy Prophet). The Formal Prayer combines in itself all types of worship. Through Prayer one can get rid of cares and anxieties, and get one's problem and difficulties solved.

Whenever the Holy Prophet, peace and blessings of Allah be upon him, had the slightest cause of anxiety, he would have recourse to Prayer, because Allah says :

الا بذكر الله تطمئن القلوب

i.e. "It is through prayer and rememberance of God that the heart finds tranquility." For the attainment of peace and tranquility there is no better means than Prayer.

Some people are given to their own way of meditation and comtemplation of God..... To me, Formal Prayer is the best method of meditation and contemplation. So, observe formal prayer in the right manner, comprehending what you recite in Prayer. After reciting the prescribed formulas of Prayer, supplicate the fulfilment of your problems and difficulties in your own tongue, and such supplication will bring you tranquility of heart and will solve, Allah willing, all your difficulties.

Prayer is the means of remembering Allah, Who says,

اقم الصلوة بذكرى

'Observe Prayer for my remembrence.' "

(Malfoozat Vol. V, PP. 432——33)

SERMON

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On Friday the 28th of Ihsan (June 1968) 1347, Hazrat Khalifatul Masih III drew the attention of the Jamaat to the fact that in order to attract the grace and help of God, they should not only continue with Tasbih-o-Tahmeed as advised by him in some of his previous sermons, they should also be asking for the forgiveness of their shortcomings by reciting "Astagh-fir Ullaha Rabbi min Kulli Zambin Wa Atubo Ilaihi".

He further said that it was of vital importance that we should seek the grace of God through the attributes of God as they have been mentioned in the Holy Quran. Two of such attributes pointed out by him are Al-Hayyo and Al-Qayyum. In order to seek grace through the attribute of Al-Qayyum, God has commanded that we should be reciting "Astaghfir ullaha Rabbi Min Kulli Zambin Wa Atubo Ilaihi"

Istighfar actually means praying to God that He may remove our shortcomings. The Prophets have also been seeking from God to remove their human shortcomings and it was this that made them above sin.

Hazrat Khalifatul Masih remarked that the task allotted to our Jamaat was to spread Islam all over the world In order to execute our duty in this respect, it was most essential that we should seek for the removal of our human failings.

In view of all this, Hazrat Khalifatul Masih has directed that all the members of the Jamaat (male and female) who are above 25 years of age should recite Istighfar one hundred times every day while those between 15 and 25 should do so 33 times, between 7 and 15 should recite Istighfar 11 times and those below 7 should do so three times daily.

We request our readers to be punctual in the recitation of Istighfar as directed by Hazrat Khalifatul Masih, and tell others who do not know of this directive.

On Friday the 13th of Tabuk (September), Hazrat Khalifatul Masih III expressed his gratefulness to Goe for complete recovery from the ailments that he had before going to Karachi. He gave details of the illness and the medical check up and remarked that it was sheer grace of God and His mercy that he had recovered even without taking any medicines; he only tried to control the diet and lessened the physical strain.

Although the loss of weight, before he left for Karachi, was very disturbing but the doctors have now told him that whatever the weight now is, it should not be allowed to increase. Hazrat Khalifatul Masih said to the members of the Community to pray for his health and also that God may enable him to carry on his duties in the best possible way.

Having given the details of his illness and recovery, Hazrat Sahib said that the promise of God to the believers is not that they will always be in a comfortable situation, rather the promise outlines the trials and tribulations and adds that those who would remain constant and would do what is required of them, they would be comforted.

He drew the attention of the

(*Continued on page 6*)

Hazrat Khalifatul Masih in Switzerland

(Continued from last Issue)

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There was also a batch of Turkish friends, a Morroccan brother and Bulgarian family, who all served devotedly and contributed to the success of these functions.

This was digression ; we were mentioning that Hazrat Sahib's speech came to close. He was surrounded by press-people. He answered every question with usual charm. As two poses caught by the camera of Mr. S N. Ahmad, show how in the course of his serious discussion, he did find something to have a hearty laugh. This brought the people very near to him. The charm of his personality lay in his art of penetrating to the depth of the heart of one speaking to him. The reporter of the Neue Zurcher Zeitung seemed to have been struck by this conversation and long after when most of the guests had already left, came over to Hazrat Sahib and demanded the original reference of writing of the Promised Messiah (peace be on him). It was indeed very unusual and surprising but Hazrat Sahib, quite unperturbed, straight away complied with his request. He directed his Private Secretary to look it up in his papers. In a few moments the reference was in Hazrat Shib's hand and explaining it to the reporter, he gave it to him to copy.

Out of many press reports the report of the above reporter, as published in the Neu Zurcher Zeitung, dated 12th July is reproduced below in English :

High (or Great) Visit at the Mosque.

The Imam of the Ahmadiyya Movement in Zurich.

The Ahmadiyya Mission of Islam is no longer unknown in Zurich, ever since, almost exactly, four years ago it was able to inaugurate at the Forchstrasse the Mahmud Mosque, opposite the Protestant church Balgrist. Not only for the direct followers of the Ahmadiyya Movement but also for all the Muslim believers of Zurich, to whom the Mahmud Mosque is also open, it was an occasion of great joy when the religious leader of the Ahmadiyya visited the community in Zurich for two days. The Imam of this reformatory religious community with seat in Pakistan that belongs to the few in Islam deliberately carrying on Missionary work in Europe also, arrived on Monday at Kloten coming from Frankfurt, and was honoured on the evening of the same day with a reception within the community at the Mosque of Zurich. One Tuesday at midday, after a luncheon of most alluring Indian speciallities, the highest religious leader of the Ahmadiyya presented himself to the press and received further honours. What was impressive about this reception. was not only the Oriental richness in colour of the numerous guests from almost all States of Arabia and the Maghreb, from Persia, Turkey, and the Islamic countries, or countries under Islamic influence of Africa and Asia, but also the deployment of diplomatic and political prominence : there were present the Ambassador of Ghana and Nigeria in Switzerland, the charged' affairs of the Iranian and Turkish embassies, interestingly also the first Secretary of the Indian embassy, consular, representatives of a few European States, even a former Prime Minister of Iraq, and a member of the former Albanian royal family who at the opening of the actual conference recited the first Sura of the Quran.

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Then the Imam of the Mahmud Mosque and head of the Zurich mission, Mushtaq Ahmad Bajwa presented his spiritual leader, the Imam of the Ahmadiyya, Hazrat Mirza Nasir Ahmad. Mirza Nasir Ahmad, the third successor of the Founder of the Movement, is a venerable and very convincing, patriarchal figure with a white beard, dressed in the high buttoning long robe of India and a white, gold-embroidered turban. He acquired his evidently comprehensive learning at the university of Punjab in Lahore and at Oxford. In 1965 he was elected Head of the now world-wide Ahmadiyya - Movement having its seat at Rabwah (West Pakistan) by a meeting of delegates of all the communities. With Oriental politeness, but very decidedly, he spoke of the part of Islam in the modern world. He stressed the mission of peace and also the tolerance of his religion and the defence of human rights, and proved with extensive quotations from the Quran the demand for justice also as a principle of foreign policy and held-in sonorous Urdu followed by a German translation-a flaming sermon against the wasting of food in the world. Patiently and in detail he replied - now in excellent English - after the end of the official reception to questions of the Western guests. The Ahmadiyya that was named after its Founder, is a reformative movement in Islam. It wishes to return to the original teachings of the Quran and to free the religion of the uncertain traditions added in the course of centuries, The attitude of the Ahmadiyya towards Christianity corresponds essentially to that of classic Islam : Jesus was one of the warning and exhorting prophets who are sent by God from time to time. Buddha in India and Zarathustra in Persia were, according to the Mohammedan teaching, forerunners of Mohammad, as was Chirst in Palestine. The Founder of the Ahmadiyya, Mirza Ghulam Ahmad, however, was a modest man from a village in the district of Lahore who like so many religious teachers, recieved the call to faith in visions, carried the discussion with Christianity further which is not surprising in a continent that had been colonized and missionized by the armies and priests of several Christian countries. He calls himself in his publications of which could be looked into, as Messiah who was sent by God to break the cross by means of arguments under which Christ was broken.

The Ahmadiyya to-day carries on mission work in 33 countries and has most success in Africa where alone in West Africa 50 schools of all degrees exist and for some time also hospitals and pharmacies haven been founded in regions where the need is greatest. The ambassador of Nigeria, Sule Dede Kolo, having himself the title of a Mecca pligrim, stressed that the Ahmadiyya surpasses all other religious movements in his country in the field of educational and charitable activity.

National Councilor Karl Ketterer, president of the welfare centre for the Turkish workmen in Switzerland and member of the executive board of the society Turco-Suisse, pointed out the tolerence of this reception to which representatives of all faiths were invited, among other also Prof. Dr. Eduard Schweizer. This tolerance is a gratifying symptom of the increasingly united human community. Only the basis of a voluntary renunciation of presumption and of the tendency of domination of a political, spiritual, or religious nature is it possible to create an atmosphere of confidence without which no peace on earth is possible. The managing director of the Swiss union Bank Ernst G. Renk, in his capacity as Danish honorary consul, delivered to

the Imam, here already, the welcome of his government; Mirza Nasir Ahmad will inaugurate on the 21st July in Kopenhagen the sixth Mosque of the Ahmadiyya on European soil.

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Hazrat Sahib was approached by the Swiss Radio for an exclusive interview. It was relayed the same evening on the 11th July. An English translation of the Radio broadcost is the following:

The Head of the Ahmadiyya Movement in Islam Hazrat Mirza Nasir Ahmad, has arrived in Zurich. Our Hans Schnetzer visited him at the Mosque. Although the Mahmud Mosque stands now for some years in front of the Balgrist church, the foreign letters and the white minaret still look strange as one comes face to face with it. Since yesterday an important guest is living here Religious and diplomatic representatives received the Imam Hazrat Mirza Nasir Ahmad, Head of the Ahmadiyya Movement, at the airport yesterday. Today I sat near this esteemed religious dignitary, a dignified figure like the one we have been reading about in Oriental tales; an elderly gentleman, with white beard and high, white turban. I put him some questions. I had been told beforhand: "No political questions".

Imam Mirza Nasir Ahmad has come from Germany to Switzerland and then he will be going to Copenhagen to visit the fifth Mosque in Europe. I asked the guest if Europeans, too, were member of the Ahmadiyya Movement, or were it only people from the East now living in Europe. "No, not only Eastern, but also Europeans, Africans and inhabitants of different islands. The Movement has got its members all over the world. We have never done any census, but I think they exceed a few millions."

The Movement was founded in 1889 in Qadian, in the Indian part of the Punjab by one fond of solitude who was enlightened by God. He was sent to save mankind from material and spiritual destruction. Centre of the Ahmadiyya Movement now is Rabwah, in West Pakistan. On the question of relations with other religions and churches, the Imam said: "We have relations with other religions in the sense that we study their progress and their programmes and their declarations and their schemes as published in different weeklies and monthlies and religious publications, but we don't send any ambassadors to the headquarters of different religions."

The Imam would be pleased to meet on his European journey leaders of other religions. The purpose of the Ahmadiyya Movement: "The purpose of our Movement is to bring the creatures back to their Creator." Very simple statement, capable of different interpretations.

Swiss Television team also relayed an interview of Hazrat Sahib along with the film of the reception. A record of it is also given below: As in Christianity, there are different denominations and sects also within Islam. One of these groups, the Ahmadiyya Movement, was founded in 1889 in India and has today about two to three million followers. The Movement, maintains active missionary works with schools and hospitals in 33 countries. More than 300 Mosques have upto now been built in different countries. Among them the mosque in Zurich, where this afternoon a festive reception was given on the occasion of the first visit of the Head of Ahmadiyya Movement, Hazrat Mirza Nasir Ahmad.

From Zurich, the esteemed dignitary will travel to Copenhagen where he will inaugurate the 6th mosque in Europe on 21st July. What role does the Ahmadiyya Movement play within Islam?", we asked

the Head of the Movement. "We play this part: We believe that Ahmad has come to create conditions of peace in this world. We believe in the unity of all mankind and the rule of law, and we are against all types of oppression." "H w do you conduct your mission in Europe" ? We try to win the hearts."

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Hazrat Sahib's visit to Switzerland would, when God so wills, form an important chapter of the history of the Ahmadiyya Movement and therefore we have thought to set down these important fact in its authentic details. Hazrat Sahib's magnetic personality, sweet manner of his public speeches and private conversations and his bewitching infectious smile left an undeliable mark on the hearts of those who came into contact with him. He seemed to be a man of heavens, possessing heavenly contentment and happiness and his comforting words gave solace to hearts loaded with worry. His laughter turned the whole environment into a garden full of blooming flowers. He is indeed a great man, by all standards of greatness but he was all humility. Greatness in a frame of humility has really a charm of its own. Memory of Hazrat Sahib's visit to Zuirch shall, if God so wills, be cherished by many hearts in Switzerland for long long time to come May Allah be ever his own protector, Guide and Helper and may his love and effection, not only for his own Jama'at but also for the whole humanity, grow and flourish and find reciprocity in all sincere hearts on the surface of this earth. No doubt, this change of hearts shall go a long way in bringing near the universal spiritual r e v o l u t i o n, promised in the revelation of the Promised Messiah (peace be on him) "New heavens- and new earth".

(The End)

(*Continued from page 2*)

members of the Community to the present situation and admonished them that come what may, they must always be patient and never try to create any disorder. God says in the Holy Quran ان الله لا يحب المفسدين i. e. Allah does not like those who create disorder. Hazrat Sahib remarked that if evil is repelled with evil, surely more evil will crop up and God will hold you responsible for this evil. Then why not repel the evil with virtue.

He also referred to the verse which run thus :

ان الله لايهدى القوم الظالمين

i.e. verily Allah does not guide (aright) those who are unjust. Repulsion of evil with evil also tantamounts to injustice. All of us have therefore to be very careful in this matter. The provocation is there, there is no doubt about it, but why to submit to it. Why should we be led by others to do what is definitely wrong. It is better, he said to be oppressed, than to become oppressor.

At the end, he said that we should always be praying to God that He may enable us to do the right thing at the right time. We should pray to him thus : O'our Lord, he who is the enemy of your servants will like us to be unsuccessful during the trials and tribulations and he will wish that we be pushed into the hell of Your wrath and anger and be deprived of Your pleasure. We are weak and do not have the strength to stand against such enemies of your servants. You, O'our Lord, therefore come to our help and grant us tranquility of mind and take us into your Light where the Satan cannot have any approach.

RABWAH DIARY

Back in Rabwah

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Hazrat Khalifatul Masih III returned to Rabwah on the 8th of September after a five week stay at Karachi. He was enthusiastically received at the Railway Station by the citizens of Rabwah as well as some Ahmadis of nearby places who had reached here to join the people of Rabwah in this grand reception. As soon as the train pulled in at the station and Hazrat Khalifatul Masih appeared from the door of his cabin, there were shouts of Allaho Akbar, Islam Zindabad and Hazrat Khalifatul Masih Zindabad.

Hazrat Khalifatul Masih got down from the train and shook hands with the local Amir who garlanded him and with some other official of its Community.

Majlis-i-Irshad

The monthly meeting of the Majlis-i-Irshad was held on Saturday the 21st of September. As usual, Hazrat Khalifatul Masih graced the meeting with his presence and presided over it The speakers were Mir Mahmud Ahmad Nasir, Mirza Anas Ahmad and Mirza Abdul Haque who spoke on the following subjects respectively:-

1. Islamic solution of the economic problems
2. Fundamental human rights,
3. Reformatory achievements of Khulafai Rashidin

In his closing remarks, Hazrat Khalifatul Masih said that when we talk of the human rights we do not mean to say that only human beings have any rights. The fact is that whatever God has created in the Universe, has its rights which must be allowed it. The Holy Quran, he said, was most explicit on this subject. He also mentioned some sayings of the Holy Prophet in this respect. Hazrat Khalifatul Masih remarked that it was really a vast subject and God-willing he would dilate upon it in the near future. The meeting was brought to a close with a silent prayer.

Kulliyatut Tib

The University of the Punjab has sanctioned the opening of Kulliyatut Tib (for the studies of Yunani Science of Medicine) to be opened at Rabwah under the auspices of Jamia Ahmadiyya. It is hoped that the Kulliya will start functioning very soon.

Jamia Ahmadiyya

New entrants to the Jamia Ahmadiyya were selected at the Tahrik.i-Jadid Offices by a Selection Board which was chairmanned by the representative of the Vakalat-i-Diwan

It is gratifying to note that the educational standard of the entrants to the Jamia is gradually rising.

Leaving the Church

The "Die Welt" of Berlin Airmail Edition of September 3, 1968 writes:-

(Translation from German language)

"Hannover. In Niedersachsen (a country in the West German Federation, 9734 people have left the church during the last year. These are 11.7 per cent more than in the yearbefore. Most of them left the official Protestant Lutheranian Church, ie 6865 or 705% From the Roman Catholic Church 2660 people left. The men are represented with 56.9%, the women with 37.5% and the children with 5.6%."

Islam in Modern Turkey

A few weeks ago an Islamic Delegation from Turkey visited Iraq. In the course of press interview, the leader of the delegation, Mr. Mohammad Nisar Toraghor, Vice-President of the Department of Religious Affairs, gave the following information about the activities of his Department :

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The Department was set up about 15 years ago. At present the Department supervises 63,000 mosques in Turkey. Out of these, 5,000 mosques are in the villages and the rest in towns and cities. Under the department are 23,000 Imams and Khateebs of cities and 80 thousand Imams of villages.

These Imams and Khateebs are trained in religious seminaries, which turn out about 2000 qualified Imams and Khateebs. The total strength of students in these is 30,000. Persons coming out of these institutions are eligible for admission into the higher course of study in Science and Arts Colleges. There are also four Institutions for higher Islamic studies, where a four-year course is given in Arabic literature, Tafseer (Quranic commentaries). Hadith and Islamic jurisprudence. Those who graduate in these can become Muftis or Preachers and are sent to different districts. The emoluments are at par with other professions entered into by college graduates.

There are separate schools for Muezzins (those who recite Azan, the call to prayer). These have to learn the Quran by heart ; unless one is a Hafiz (one who knows Quran by heart), he cannot be appointed a Muezzin. There are 3,444 schools for Muezzins with 136,000 students. Out of these one thousand are under the Department of Religious Affairs and the rest by the Department of Infaq Jamiat-Khairia.

The total budget allocation for the Ministry of Religious Affairs exceeds 1000 million liras this year. This is in addition to the over 6000 million allotted by the Ministry of Waqfs.

Apart from these, the Department of Religious Affairs also publishes Turkish translations of ancient and modern Islamic writers. They are priced low so that they could reach the largest number of people. About 60 books have already been published.

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A writer says in the yaqeen, International (a fortmightly published from Karachi ;"

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If the Muslim could really rise to the occasion and started preaching Islam to all the nation of the world, it will give as very great joy. But we should also like to say that Islam is already being preached all over the world by the Ahmaddiya Jamaat.

Now the question for us Muslims is how are we going to take the message of Islam to these most progressive nations of the world, the Germans, the Japanese, the Chinese, the British and the Americans, who hold the keys of world, destinty in their hands ? What tragedy it would be if these nations, who are sizzling with a desire for inner peace and contentment, are not enlighttened on the imperishable valu of Islam which alone can turn the prevailing chaos into cosmos and transform the base metal of mankind into gold as it did some more than 13 centuries ago. Islam is the hope of universe ; Islam is the panaca of wor'd ills and Islam is the destiny of Mankind That destiny must come fulfilment sooner or later Muslims carry a great responsiblity their soulders in hat respect and the earlier they awaken to it the better for them. It is true that if the Muslims acquire the character of the Muslims as envisaged by the Holy Quran and sunnah. they are sure to help in the spread of Islam. But the duty of Muslims does not stop at practising Islam individualy and collectively and establishing an Islamic state based on God's Message transmitted through the agency of the last Prophet Muhammad (salla-la-hu-alaihi-wa-sallam

Jumadi II, 28, 1388

Muslims will have to account for their GROSS ENGLIGENCE befor God if they fait to invi e the non Muslims to accept ISLAM-a religion whose essential claim is its uniqueness and universality and which constitues the last hope for suffering humanity.

Fazl-i-Omar Foundation

Quite a number of donaters have not only paid up their promises for this project, they have added to their promises.

The fact is that the love that the Jamaat has for the late Hazrat Musleh Mauood impels them to do much more than they possibly can in gratitude of what he did for the community during his 52 years of Khilafat.

Some of the Jamaats in places outside Pakistan seem to have lagged behind because the officials of their respective Jamaats have not paid enough attention towards the all—important aspect of collection.

Hazrat Khalifatul Masih in a recent Friday Khutba of his has called the attention of the officials and other responsible members of the community towards the collection of this fund. He has also announced that there will be no "Fourth" year for promises or payments of this fund. All the payments must, therefore, be made during the current year.

ISLAM EXPLAINED

Recently Mr. Aziz Dean, Welfare Officer of the London Mosque addressed the Rotary Club in his area Mr Dean spoke about Islam at length and explained the teachings of this noble religion; he also told the audience what the Ahmadiyya Mission was doing to promote the cause of Islam all over the world. His speech was reported in the Press with the caption "Bedford to have its own mosque?". The text of the report published, is reproduced below:-

Bedford to have its own mosque?

The time was coming when, in addition to its many churches, Bedford might have its own mosque, suggested Mr. Aziz Dean, Welfare Officer of the London Mosque, Spitalfields, speaking to Bedford Rotary Club members on Friday.

Mr. Dean an impressive and bearded speaker, said: "Islam is the religion which is wrongly called Mohammadanism. Islam means peace and surrender—the attainment of a life of perfect peace and eternal happiness through complete surrender to the will of God.

Absolute and uncompromising belief in one God is the central doctrine of Islam. Islam requires belief in all prophets and spiritual guides including Jesus. Abraham, Moses, Krishna, Buddha, Confucious, and Zoroaster. Islam represents the completion of the missions of all the prophets. It teaches that all prophets of God came with one and the same mission, and thus establishes peace between all religions.

Of the Quran, the Muslim scripture, the speaker said: "There are millions and millions of Muslims who know the whole book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all people in all countries and in all stations of life."

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Mr. Dean detailed some of the distinctive features of Islam as liberation of women by establishing equality of both sexes, an absolute veto on all intoxican s, solution of economic problems, the furnishing of humanity with the noblest of practical ethics, and promotion of science and education.

He detailed some of the obligatory duties laid down by Islam—daily prayers, fasting, relief of poverty and pilgrimage to Mecca once in one's lifetime provided circumstances allow.

According to Islam, life after death is a continuation of life on earth. "Heaven and hell begin right from here. Heaven is everlasting while hell is temporary.

"Hell is a hospital treatment for the human soul which, as soon as it is cured, goes to heaven. Heaven is the attainment of a life of everlasting progress and complete joy through union with God."

Other memorable quotes from Mr. Dean included: "God hears the prayers of everyone, fills the need of everyone regardless of faith or religion.

"God has come to the rescue of man in every age. God's revelation will continue so long as man is on this earth. God will continue to raise reformers for the spiritual guidance ef mankind."

LOOKING AT THE HEAVEN

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Although the next world cannot be understood with the same clarity as this world which is before our very eyes and which can be seen, touched and heard with our physical eyes, hands and ears, but it is of vital importance that religion must come forward with at least as much of detail of the next world as will make a man visualise with his spiritual insight as to what he should expect there. Islam does exactly the same. It brings the next world as near our perception as humanly speaking it is possible. If this world is a farm where the seed is sown to be harvested in the next world (as the Holy Prophet of Islam, peace and blessings of God be upon him, is reported to have said) then we must be able to have at least some understanding of the harvest. Any religion which does not lead men to it, is not worth its name.

In its colum of religion, the News Week (of U.S.A) says under Heavenly Delights (8.7.1968) :-

> The Bible is profoundly discreet about the nature of heaven. In all its pages, the dwelling place of God and the eternal realm of the righteous gets little more then passing and inexplicit reference. This vacuum, inevitably, has tempted the imagination of writers, theologians and poets. And over the centuries they have woven wide spectrum of, ranging from Dante's massive tensphered cosmos to the blushing, cherubic cloudland described in Charles Tazewell's "Littlest Angel"

The latest addition to the list of such books in christendom is 590-page "Heavenly Humanism" by an Italian Jesuit Luigi Majacco, a spiritual director of a Turin seminary. Talking of the hell that Christianity presents where the fire will always blaze and the gnashing of teeth will never come to an end, he says : "Most ordinary mortals or terrified of the punishments of hell, but know almost nothing about what awaits them in heaven".

Majaco maintains that while the heavenly delights are purely spiritual, supernatural, and divine, all human pleasures will be heightened beyond conception. Also according to him so rarefied will heavenly love be that ordinary sex will die; also since the number of celesitial celebratns will remain constant after Judgment Day, there will be no need for procreation.

Another thing that he has pointedly expressed in his book is that race, colours, nationalisms or different origins to divide

us will also vanish and physical deformities - deafness, blindness, even broken teeth—will be erased.

According to News Week a Jesuit professor of Theology in Rome has expressed his veiw after reading the book, in the following words :

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"There is a lot of good stuff here. I think that in simple fashion Majacco has given us theologians much food for thought and a lot of work to do."

Another theologian says :

"It is certainly needed. We are guilty of not trying harder to explain heaven to people. Instead, we have frightened them with ideas about hell".

To us it seems that Majacco is very much influenced by the teachings of Islam on this subject. For, if the Bible is profoundly discreet and makes only passing and inexplicit reference to the heaven, where else could he get these ideas but from Islam.

Notes & Comments

Jalsa at Qadian

The Annual Jalsa at Qadian will be held on the 6-8th January 1969. Pakistani Ahmadis who will go there under the arrangements made by the Jamaat will leave Rabwah on the 4th January and enter India through Ganda Singh Hussaini Wala reaching Qadian the next day. They will return to Pakistan on the 10th (starting on the 9th from Qadian) The applications for being included in this arrangement have to be submitted to the Nazir, Khidmat Darweshan, Rabwah. The applicant must have an International Passport. Women will not be able to accompany this group of people (of course, if any of them can go on their own, they are free to do so).

The application (Form supplied by Nazir, Khidmat Darweshan) must be accompanied by a Passport size photograph of the applicant.

Dedication

Dedication after retiremen is a new scheme under which those who are at present serving the Government or some other institutions but desire to dedicate their lives for the service of Islam after retirement, are given religious education through correspondence. Their first annual examination was held a few days ago.

The courses for the second year have been announced, and copies of the same have been sent to all concerned.

Prayer Solicited

Maulana Abu Bakr Ayub, Raisut Tabligh Indonesia (who has also served Islam as a Missionary of the Ahmadiyya Jamaat in Netherland), has written to say that he is so on going to be operated upon. Friends are requested to pray for the success of the operation and complete recovery of Maulana Sahib.